

# *The Brooklyn Jewish Center Review*

WHY JEWS ARE  
LIBERALS

THE MEETING  
A STORY

THE JEWS IN ROBERT  
BROWNING'S POETRY

AN OLD ENGLISH  
TRAGEDY

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# BROOKLYN JEWISH CENTER REVIEW

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## "If I Forget Thee, O, Jerusalem—"

THESE words are written under the impact of the White Paper on Palestine which the British Government has just made public. While the first reaction is one of unrestrained indignation, and a feeling of intense outrage, a calmer consideration of the new policies leads one to conclude that Chamberlain and MacDonald are not England, and that the people of that country, if they had an opportunity to express themselves on this subject, would not countenance this most flagrant violation of a solemn promise. We remain the friends of that England which gave us the loyal support of Lord Balfour, David Lloyd George, Josiah Wedgwood and a host of others. In these tragic days for our people and for our people's fondest aspirations we are grateful for the historic friendship of the English people, its present leaders notwithstanding.

Despite all warnings and pleadings the British Government is bent upon the termination of the Mandate which pledged the establishment of the Jewish National Homeland in Palestine, and create, instead, an "independent" Palestine State with a Jewish population limited to one-third of the population of the country. The Jews are to be relegated to a minority status in the national homeland which was promised them by the whole civilized world. Arab terrorism has emerged triumphant, and once more the world is given an exhibition of the value of brute force. The Jews will be placed at the mercy of the Mufti and his gang of terrorists as a reward for their years of sacrifices in blood and in money. It was the Jews who built a modern Palestine out of wastelands. For more than twenty years they were the only constructive force in Palestine, working heroically despite obstructions from the Mandatory Power and the snipings of the Arab brigands.

The issuance of the White Paper leaves the problem of Palestine far from solved. Great Britain will not have satisfied the demands of the extreme Arabs, who will most likely continue their destructive tactics. On the other hand they will find world Jewry rejecting, as one man, the betrayal of a down-trodden people's only hope of salvation. We cannot meet force with force. We will not resort to the methods of the Arab bandits. We will, however, use what means we have at our disposal to arouse the little that is left of the world's con-

science. We will continue to rebuild Eretz Israel, and to fight for our rights in that country as we have never fought before. The brave Jewish pioneers in the Holy Land will need our support in the desperate struggle they are now facing, and we shall not be found wanting.

The Zionists of America have again taken up an old battle-cry in this crisis. It is: "If I forget thee, oh Jerusalem, may my right hand forget its cunning!"

So long as Jews have this passion for their homeland they will never relinquish Eretz Israel.

—J. G.

## Sinnah to Sinai

THERE is a striking observation of the ancient rabbis in connection with the festival of Shabuoth, which we shall usher in the coming week, which seems to go to the very root of the Jewish problem. The festival, as the reader well knows, commemorates the giving of God's Law on the Mountain of Sinai. The rabbis, in their quaint way, ask the meaning of the word *Sinai*. "Whence did the mountain derive this name?" In answer, they connect the word *Sinai* and *sinnah*-hatred, and they tell us: "On that mountain, on which God's Law was proclaimed, there descended the *sinnah*—the hatred of the evil forces in mankind."

What a keen observation on the whole problem of anti-Semitism this is! What the anti-Semite hates is God's Law,—the law of justice and righteousness, of truth and love between nation and nation. He hates the Jew, because the Jew was the instrument that brought this Divine Law into the world. He has the *sinnah*, the hatred, because he cannot forgive the Drama of Sinai. That is why anti-Semitism must be the fundamental

doctrine of every government that is based upon the rule of hate and force.

But just because this is so it is all the more necessary for us Jews today to understand our role and our historic destiny. Despite the challenge of all the evil forces in the world, despite their ever growing *sinnah* to *Sinai*, we must rededicate ourselves to those ideals that were proclaimed on Sinai's heights, and like our fathers of old we, too, must say, *na-a-seh ve'nish-mah*, "we shall do and we shall hearken to that Law," which alone can bring true civilization to all mankind.

—I. H. L.

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

## *An Intimate Chat Between Rabbi and Reader*

It is generally the function of the rabbi and the preacher to reprove his congregation. It is his duty to observe closely their faults, their failings, their shortcomings, and to bring these vividly to their attention so that they may rectify their conduct. In fact there is a classic statement by Rashi, the great commentator on the Bible and the Talmud, which defines the preacher in these words: "the man who cries out against the faults and makes the people hear words of reproof,—and in modern language he is called *Prediger* (Rashi to Exodus VII. 1)." That is the primary function of the true *prediger* or preacher, to cry out against the faults and sins of his congregation.

But I take it that there is also another duty of the rabbi and preacher, and that is, to let them know also their virtues and their merits. I have often permitted myself to protest against what I regarded as my people's shortcomings. Today I am happy to indulge in praise of my people's worthiness and dutifulness. I am thinking in particular of the dinner that was sponsored by the Brooklyn Jewish Center on April 27th in behalf of the United Jewish Appeal. When the dinner was announced we were told by many that there was little chance for its success, that people today are callous to human suffering, that they will not come to a function, knowing that an appeal for funds would be made. But the dinner was a success; the men did attend — more than one hundred and sixty of them — and the response was such as was rarely experienced at any gathering in this city.

Only a few days before, we attended another dinner in our borough for the very same purpose. But what a contrast between these functions! It is just because of this contrast that I feel impelled to pay tribute to the men of our own Center. By ten o'clock our dinner was over. In that short time, the brief addresses were made and every one of this large number of men present responded to the call. And what a response! It reminded us of the good old days of more than a decade ago when our people gave to

every worth while cause with a lavishness that won the praises of all world leaders in Jewry. It wasn't just the amounts that were contributed — though these in the majority of cases were substantial—but the spirit that animated the giving that was so commendable. Rabbi Jonah Wise, one of the National Chairmen of the United Jewish Appeal, who was present, remarked to a number of us that rarely had he witnessed such a scene of true Jewish giving in all the many fund-raising affairs that he attended. The men that evening, actually experienced the "joy of giving," that joy about which preachers speak so often from the pulpit, but which is so rarely felt by congregations.

There must be something inherently worthwhile in an institution that can develop among its members such feelings of loyalty and sacrifice. I had occasion to emphasize this very thought in my address that evening. The trouble with so many Synagogues and Temples today is that they regard membership in these institutions, and the payment of the congregational dues as the height of Jewish duty, a contribution which absolves them from all further response to calls from their people and their faith. A number of so-called leaders of Jewish religious institutions openly refuse to "impose" upon their congregants when such appeals are proposed, as they term it, "it might hurt their support of the Synagogue or Temple."

Thank heaven, that was never the attitude of the leaders of our Center. We regard membership in our institution not as an end in itself, but rather as a means to greater ends, as a call to greater service, deeper loyalty, larger sacrifices in behalf of our people throughout all the world.

What applies to our men, happily applies to our women as well. At the Women's Luncheon for the United Jewish Appeal, held last week, and which was to include the women of the entire district from Prospect Park eastward almost to Brownsville, the women of our Center appeared in gratifying numbers and responded in a fashion worthy of their institution.

Some may criticize this praise of

"one's own." But since I am addressing myself primarily to "my own," and since ever so often I have emphasized their failings, I feel that I am within the bounds of my duty in thus singing their praise, and in saying to all those included in this praise—*ye-ya sher ko-cha-chem*,—may your strength in Jewish service ever grow stronger and ever increase!

Israel H. Levinthal

## A SOURCE OF JEWISH SPIRITUAL LIFE

THE Jewish Theological Seminary of America is now fifty-two years old. It is an institution of higher learning, founded by Doctor Sabato Morais, Doctor H. Pereira Mendes, and Doctor Solomon Solis-Cohen "for the perpetuation of the tenets of the Jewish religion, the cultivation of Hebrew literature, the pursuit of Biblical and archaeological research, the advancement of Jewish scholarship, the establishment of a library, and for the education and training of Jewish rabbis and teachers."

In 1902 the Seminary was reorganized and Doctor Solomon Schechter was brought from Cambridge University to serve as its second President. A biography of Doctor Schechter, by Norman Bentwich, describing his delightful personality and the wide effects of his writings and teachings was published this winter by the Jewish Publication Society.

In the course of its fifty-two years the Seminary has sent out 327 rabbis and 680 teachers to lead congregations and instruct young people and adults in almost all the states of the union and several foreign countries. Its first graduate is now Chief Rabbi of the British Empire, Joseph H. Hertz. Rabbi Israel H. Levinthal, of this synagogue, also is a graduate of the Seminary. Seminary graduates will be found to be leaders in the national efforts for overseas relief, for the upbuilding of Palestine, for Jewish education in America, and for every enterprise of value to the community.



# WHY JEWS ARE LIBERALS

By WILLIAM I. SIEGEL

**J**EW-baiters in the United States have added and are using a variant to the long list of accusations against the Jew; and it would be a foolish optimism that would discount their success to date. Eminent divines are preaching a new gospel, which has an appeal, albeit the gospel itself is based on a complete distortion of Jewish history, Jewish theology, Jewish economics and the general *weltanschauung* of the Jew. This new weapon of the Coughlins and Pellys is the asserted though fictitious predominance of Jews in Communism and the related identification of Judaism with Communism. There is nothing strange, of course, in this choice of attack. Hate always sharpens the wits of the hater; and these people are shrewd enough to see that the populace—or so much of it as is inclined towards anti-Semitism—is quite ready to accept superficial resemblance as a proof of real relationship. That fact is to the contrary, makes very little difference. One Trotzky outshines the whole constellation of luminaries from Lenin to Stalin. All of the surveys set down in cold print do not reach a tithe of the people who are spoken to over the air with the persuasion and authority that come garbed in clerical vestments.

Of course, even if these charges were true, that, to rational people, would be a matter of complete irrelevance. Political beliefs are still protected by our Constitution, and heterodox economic opinions are neither immoral nor illegal. As a matter of fact, a very good case can be made for the thesis that basic Communism, (without the technicalities of its present-day application) has from the beginning formed part of the thinking and even the practice of American life. The Jamestown Settlement in 1607 was to a certain degree regulated according to Communistic principles. Some of the most eminent names in American literature, representing the Brahmins of New England, are associated with the Brook Farm Community, established at West Roxbury, Massachusetts in 1841. At least two political parties six or seven decades ago had their genesis in cognate ideas. And it has been persuasively asserted that the bitter hostility to Russian Communism has its real basis in the repudiation of the Czarist bonds and not because of

the anti-religious attitude of the Russian government. After all, religion, or at least churches, have been attacked in other countries, notably Mexico and Germany, without resulting in the bitterness which has been exhibited for twenty years against Russia.

It is intended here, however, to make a distinction between the technical forms of Communism and the general spirit of liberalism in economics and government. (The distinction is a real one. The hatred and contempt of the genuine Communist for liberals exceeds his feelings towards even the propertied bourgeoisie.) And having made that distinction, the question is one of compelling interest as to why the Jew throughout his long history has been consistently in the forefront of liberal thought and practice and why he has had so definite an influence on the development of liberal civilization. The obvious factors of contrast sharpen the interest in the question. In all the countries where liberalism has made its greatest progress, the Jews, though great contributors, have been but a minute fraction of the population; and in those countries where liberalism has fought a losing battle, the Jews have, nevertheless, been among its most faithful adherents and proponents. It is the old antithesis between quantity and quality.

At least three directive influences in the history of the Jew are the factors responsible for this Jewish cast of character. One may be described as the complusion of environment; the other is basic—hereditary—and goes back to the very roots of Jewish history and to the earliest processes in the establishment and form-taking of Jewish life. And the third may for convenience be termed a combination of both.

It is reported that Bismark once asked Liebknecht: "Warum sind alle Juden linke?" The question itself is revealing. It was the natural reaction of a Prussian land-owning militarist, of a pragmatist whose experiences were summed up in a philosophy of blood and iron—it was his reaction to the mysterious values of men whose world was based on ideas rather than

on glory and acquisition. Liebknecht's answer is a classic of brevity in that in a phrase he summed up the status of millions of Jews and at the same time practically wrote a dissertation on general human nature. His answer was "Darum sie haben keine Rechte."

In other words, in a Europe which had largely crippled the ideals of the French Revolution and had settled back into the old and comfortable habits of property, any member of the dis-advantage masses could well be expected to veer to the left. How much more true, then, must this be of Jews, who bore all of the hardships of the masses and in addition suffered the special restrictions pressed upon Europe's Jews? When this colloquy took place Czarist Russia had its Pale of settlement and was cooking up that witches' brew which twenty years later exploded in the May Day laws. Roumania had its helot Jews. Over most of the continent Jewish life was lived in an atmosphere of fear and despair which gave direction to Jewish thought. The commonest instinct of self-preservation would compel such a people to hunger and labor and suffer for any system of human living in which not only they, but all peoples, would share in equality of opportunity and justice. The form of Bismark's question, however, illustrates the same confusion of thinking (to put it politely) which makes so many people in America today easy victims for the sophistries of Father Coughlin. All Jews were not "linke" nor were all "linke" Jews in Bismark's day, any more than they are today. It merely happened that those who came to Bismark's notice were the more forceful and the more brilliant expounders of the new philosophy. After all, the German Revolution of 1848 was not made by Jews alone. Nor were Lasalle and Liebknecht the only leaders in the decades following. Again we have the old antithesis between quality and quantity.

We have described the foregoing as the influences of environment on the development of the Jewish attitude towards liberalism. Equally fundamental are those factors which we might call hereditary and which go back to the  
(Continued on page 22)

# THE MEETING

By JANET E. YOUNG

HE is our guest.

Upstairs a room has been prepared for him, with a studio couch, a desk, and a lamp. Twice today I saw him touch the bright new chintz curtains; they might have been velvet, so loving was the caress of his fingers upon them.

He is tired. Every line of his face bespeaks an infinite weariness. He is young, but he walks with the slow tread of an old man.

Yesterday was the first time I ever saw him, although he has been my closest friend and confidant for ten years. Today he is in my parent's house to become their friend too.

It seems strange to see him sitting here. For so long he has been a letter every week, a strange stamp from another country, a neat spidery script upon thin crackly sheets of foreign note-paper. But now he is here in reality, and I see that the letters have not told me everything about him. The letters did not tell me of his long fine-strung hands, his sensitive mouth, his soft-toned accent, and his gentle manner.

Who could have foreseen this end to our story which started ten years ago when I was a child in school? Our English teacher decided that we should correspond with a foreign "pen-pal." The writing of letters would teach us composition and aid us in the fine art of penmanship. I wish she could know that her lesson-plan has reached half around the world to save the life of a man.

We students wrote our letters to schools in all the countries of the world. I was old for my age, and so I wrote to a university in a far-off land and asked them to find me a correspondent.

The man who sits here now is the one who answered me, and for ten years we have written all of our hopes and sorrows and joys to each other; we have put our lives down upon papers and sent them across the ocean and over wide stretches of land to each other.

At first our letters were stilted. I wrote of games and grades, puppy-loves and parties. With his five-year advantage over me my school-girl effusions must have amused him. But he never allowed that amusement to show in his letters. He never laughed

at me; he never scolded; he never seemed bored. He gave me so much, and I was able to make such a paltry return. His sane advice on literature and music and art always seemed to come when I was ready for it. His criticisms were never arbitrary, but in their keenness and wit they helped me to evaluate those things that he taught me to love. I re-read his letters, and I see how gently and ably he guided me.

Once, when I was in a great and profound despair from the awareness of my short-comings and inabilities, angry at my helplessness to "build a better mouse-trap," he wrote to me—"Go out and find yourself one thing—one cause if you like—that is worth fighting for, one person whose life can be made easier. Do not mind if you are not appreciated; the chances are that you will not be, the chances are that any of your efforts, even if successful, will call down all manner of vituperation upon your head—but at least if you can't be successful and become the light of the world, you can illuminate your bushel by your presence. The glory and fanfare of any success will be absent, but there's always the consolation of knowing that the same silence will cover your defeat. And once the cause has been hopelessly lost, or quietly won, find another one, and keep on until out of it you have built a greater self for you to admire, a self that no longer ponders futile decay, but gives life to itself by giving it to others."

Always in his letters he insisted that I should examine and re-examine, doubt, and doubt my doubts, all that I heard and read and thought. He made me define my philosophy and clarify my thinking. And thus our letters became living things.

I came to know a great deal about him. I was so proud when he made the highest honors on record at his university and received his L.L.D. when he was only twenty-one. And then in only a few years I could rejoice with him that he was the youngest judge ever to sit on the bench in his city.

Through our correspondence I was able to help him a little with his English and to send him a few American books and magazines, but I was al-

ways in his debt, for he taught me many things in those letters that flew back and forth across the Atlantic.

With his letters he built up in me a greater love for our own democracy, a democracy in which he so ardently believed that he refused to use his inherited title. We started to study the violin at the same time, and his comments helped me immeasurably. I was clumsy and inept, but it did not seem long until he sent me clippings of the enthusiastic comments of critics who heard him play.

His letters were my constant aid and guide. When I developed an interest in art and decided to make that interest my career, he studied with me, and helped me, and among my most prized and coveted possessions is the group of water-colors he made for me on my graduation from high school. There seemed no limits to his accomplishments.

And then there came a week when there was no letter from him, and the week grew into a month, and the month became a year of fear and anxiety. As completely as though he had never existed he had disappeared, and nowhere could records be found of an arrest—or an execution. His mother was told that her son had never been; that she was the victim of an hallucination, and that if she persisted in her inquiries "proper steps" would be taken. She died before any such steps could be taken; died not knowing whether her son were alive or dead.

Another year passed and I, too, gave up hope. All inquiries yielded only bland indifference and denial. And then, in November, came the letter.

"My dearest Jane," it read, "I am alive, but I have been imprisoned all this time. I do not know why, for I was never brought to trial, and my release was as sudden and inexplicable as my imprisonment. They have allowed me fifteen days to stay in this country. I have no money, and no place to go, unless you can find someone to send me the necessary affidavits to come to America. You are the only one in America I know. Perhaps you know some Jewish friend who will help me. You are my only hope."

(Continued on page 20)



# The Jew in Robert Browning's Poetry

By FLORENCE HOAGLAND

*Dr. Hoagland is a member of the faculty of Bethany (West Virginia) College.*

TO all the oppressed of the earth the spirit of Robert Browning was drawn. Inevitably, a race of people despised, flayed, mocked, subjected to horrors that defy description, forced into the most reviled occupations and then taunted with the foulest ribaldry, would appeal to a poet concerned above all else with the development of character in situations which try the soul. Like a Hebrew prophet of old, moved by a penetrating psychological insight and exalted by the highest of ethical motives, Browning stirs the consciences of men. From his letters and his poetry we know that he had a noble conception of the function of a poet: helping and strengthening humanity, he is one who chronicles "the stages of all life." To fulfill his purpose, Browning seldom chose the figures that were known to man, but turned to the despised and to the down-trodden, and in a way peculiar to him sifted out those grotesque and eccentric elements of human nature which provoke laughter touched by tears; with these he combined something of the sublime of the tragic soul.

Browning's poems dealing with Jewish characters and ideals fall into four classifications: Jews of the Bible, Jews in the Talmud, Jews in times of persecution and a Jew of the Golden Age of Spanish Judaism, pictured in the evening of his life.

Browning's knowledge of the Bible was profound; he was able to read the Old Testament in Hebrew. Not merely did he appreciate the structure and framework of the scriptures, but he was penetrated with the deeper spiritual meanings in a way that has proved puzzling to many an orthodox churchman. His matchless descriptions of Saul and David, is unrivaled in poetry. He has chosen a moment in their lives that the world can never forget. "And David came to Saul, and stood before him: and he loved him greatly." The psychological power of music, long recognized, has never been more beautifully portrayed. Untwining the lilies wrapped around the strings of his harp, David plays his melodies, rising from the simple to the

sublime in the effort to touch the tortured spirit of Saul and set him at peace. First he begins with the simple sheep-tunes, for Saul was a coward before he was a king; then he plays a more spirited song that calls the quail; this he follows with the help-tune of the reapers, the burial song, the marriage chant, the stirring rhythm of the march; and finally he rises in a burst of triumph to the exalted chorus of the Levites as they go to the altar to worship the one God of Israel. Now he sings of the "wild joys of living," a theme dear to the heart of the Hebrew, in a way quite unknown to the ascetic monk of a later time. With all the suffering of Israel the spirit of pessimism has never been of its vintage. For a moment we remember that the charge of a superficial optimism has been hurled at Browning by hostile critics who forgot how keenly he felt the tragedy of all the oppressed. With the Jew he sincerely believed that a theist who is very sure of two facts in the universe, God and his soul, cannot be a pessimist. As David sings of Saul's glory in after times, of the renown of Israel's first king, the spirit of Saul is touched. The heart of David yearns over Saul, the prophetic spirit, characteristic of his race, wells up within him until in God's work he sees "all's love, yet all's law, recognizing that . . . God is God."

In the star, in the stone, in the flesh, in the soul, in the clod. Longing to take upon himself the suffering of his beloved king, David sees a Face like unto his face that shall "throw open a new life." Then he goes out into the night with his rapturous, mystical vision of the Christ, and the little brooks murmur,

E'en so, it is so.

The zest for the bizarre and eccentric so evident in much of Browning's poetry is clearly seen in his sportive interpretations of certain Talmudic legends. His first knowledge of the Talmud he acquired from his father, of whom he said, "The old gentleman's brain was a storehouse of literary and philosophical antiquities. He was completely versed in medieval legend, and seemed to have known

Paracelsus, Faustus, and even Talmudic personages." "Solomon and Balkis" is a Midrashic version of a dialogue between the king of the Jews, seated on his ivory throne, and Balkis, Queen of Sheba, discussing solely "things sublime." Browning has turned the whole into a delightful bit of fooling which reaches a climax when Solomon calls the queen "You cat, you!" "Doctor" is a rather farcical piece in which the humor is poor. The poem might have been suggested by a verse in Ecclesiastes (vii:26): "And I find more bitter than death the woman whose heart is snares and nets." The poet recounts the complaint of Satan to God that his bad wife has robbed him of his power. In the last stanza the narrator addresses the reader directly:

" . . . You think absurd  
This tale?"—the Rabbi added: "True,  
our Talmud  
Boasts sundry such; yet — have our  
elders erred  
In thinking there's some water there,  
not all mud?"

I tell it, as the Rabbi told me.

Of "Ben Karshook's Wisdom," based on an expansion of a Talmudic maxim from the "Ethics of the Fathers," Browning says that it "just belongs to the snarling verses I remember to have written, but forgot to whom." The rabbi's eye shoots fire at the impudent question concerning the maxim. And whirling upon the young Sadducee who asks,

Is it certain we  
Have, as they tell us, souls?  
he replies, biting his beard,  
Certain a soul have I,—  
We may have none, he sneered.

The brief poem is an excellent example of Browning's ability to sketch a personality with a few strokes of his pen. "Moses the Meek," consisting of three sonnets appended to "Jochanan Hakkadosh," is a further illustration of a legend treated after the manner of a *jeu d'esprit*. It has to do with a Rabbinical tale of the giant Og, King of Bashan, who was six miles in stature, drank his water from clouds, and fried his fish by holding them before the sun. In the time of the flood, the water barely reached his knees. The



fabulizing temper of some of the rabbis is exemplified in this trifle.

According to Browning's own statement, "Jochanan Hakkadosh" is a fiction "with just the foundation—that the old Rabbins fancied that earnest wishing might add to a valued life." Although this is not a historical poem, Hakkadosh, meaning "The Holy," was given to Judah I, the redactor of the Mishnah, who was afterwards called Rabbenu Hakkadosh, an epithet justified by his saintly and scholarly life. With the students of Rabbi Akiba mentioned in the poem, he had close relations. So much was he beloved that his death had to be told in the form of a parable. "The heavenly host and earth-born men build the tables of the covenant; then the heavenly host was victorious and seized the tables." When Jochanan Hakkadosh was lying at the point of death his pupils gathered, according to custom, to receive the last bit of wisdom from their revered master. As a lover, bard, soldier and statesman, the Rabbi tells his students that his life had been a failure; in every case he had chosen ill. In boyhood he strove presumptuously to live like an angel, and now he dies "hardly a man." Tsaddik says that these must not be his last words, that four students—a lover, a warrior, a statesman, and a poet will each add three months to the life of the sage. Their reward for the three months lost to themselves will be in a corresponding remission of wasted time and the wisdom with which the sage will be able to give the world. The scholars crowd eagerly forward, each clamoring to make the gift. The four are chosen, and then the Rabbi falls into a refreshing sleep. After each period of three months he wakes to tell the waiting Tsaddik of his experience. By means of the lover's portion he sees the transitoriness of physical charm; as a soldier he considers the sufferings of the innocent; through the poet's gift he witnesses the fading of youthful inspiration; and as a statesman he realizes the impossibility of contenting the multitude. Just as his thoughts become confused he cries, To legislate for earth! As poet—Stay!

But the light flickers and Tsaddik in his disappointment says,

Tomorrow when the Master's grave is dug,

In with his body I may pitch the scroll  
I hoped to glorify with, text and gloss,  
The whole!

Love, war, poetry, statesmanship—no gain, all is loss. The next day the students are forced to flee from persecution, and when they return three months later they are astonished to find the Rabbi alive. The explanation lies in the fact that when the portions of life were being offered, an urchin threw a piece, and "it stuck." Through this gift from a little child the sage sees all things reconciled; with Andrea del Sarto he can say:

Ah, but a man's reach should exceed his grasp  
Or what's a heaven for?

No poet of the nineteenth century better exemplifies Matthew Arnold's dictum: See life steadily and see it whole. In giving such noble thoughts to his two Jewish Rabbis, Browning has paid a subtle and deserved compliment to the race. Rabbi Akiba, mentioned in the above poem, is one of the most romantic of the heroes of the *Talmud*. It has been said of him that "he interpreted law by his utter self-surrender to it." One of his sayings is very familiar in thought to the idea of the poet. When asked why God had not made man just as he wished him to be, Rabbi Akiba replied, "For the very reason that the duty of man is to perfect himself." Perida was a Jewish scholar and teacher noted for his patience. In the *Talmud* it is recorded that he repeated his lesson to his stupid pupil 400 times, and then again 400, and for this the spirit added 400 years to his life. Browning has stretched the 400 to 500. The belief that the *ruah*, or spirit, granted three days survival to a saint whose life had been so exemplary as to anticipate the heavenly one is of Talmudic origin. Further, Halaphta, a noted Rabbi says:

Instances have been, and yet  
Again may be, when saints, whose  
earthly ways  
Tend to perfection, very nearly get  
To heaven while still on earth.

Some one has observed that Browning intended to give his interpretation of the Jewish philosophy of life in "Jochanan Hakkadosh," just as he described the Christian view in "A Death in the Desert." In an old review of this poem published in *The Jewish Messenger* on March 4, 1887, Mary M. Cohen wrote: "Browning does not portray any individual man, but takes the names and characteristics of several rabbis, fusing all into a whole." And this enlightened master Israel should live long in the hearts

and minds of the lovers of Browning.

"Now was come about *Holy-Cross Day*, and now must my Lord preach his first sermon to the Jews; as it was of old cared for in the merciful bowels of the Church, that so to speak, a crumb at least from her conspicuous table here in Rome should be though but once yearly cast to the famishing dogs, under-trampled and bespitten-upon beneath the feet of the guests."

Through this fictitious incident from the diary of the Bishop's secretary, supposedly written in 1600, Browning portrays one of the many forms of persecution fastened upon by the Christians for tormenting the "infidel Jew." What the Jew really said on being driven to church was,  
Fee, faw, fum! bubbles and squeak!  
Blessedest Thursday's the fat of the week.

Stinking and savoury, snug and gruff,

Take the church-road . . .

Thus grotesquely, after the manner peculiarly his own, Browning draws the sympathy of the reader to the Jews in one of their many trials. If, as Ruskin says in "The Stones of Venice," "wherever the human mind is healthy and vigorous in all its proportions, great in imagination and emotion no less than in intellect, and not overborne by an undue or hardened preeminence of the mere reasoning faculties, there the grotesque will exist in full energy," then here is an indication of the fundamental sanity in a Jew capable of understanding the grotesque even in his own kind. And we may be very sure that Browning met the requirement of Ruskin that "the master of the noble grotesque know the depth of all at which he seems to mock." Now the bishop enters the church, and the Jew comments:

Didst ever behold so little a chine?  
His cheek hath laps like a fresh-singed swine.

In a few words he gives the reader a graphic word-picture of his trials.

It got to a pitch, when the hand indeed  
Which gutted my purse would throttle  
my creed:

And it overflows, when, to even the odd,  
Them I helped to their sins helped me  
to their God.

In marked contrast the death song of Rabbi Ben Ezra follows the comments of the Jews, portraying the cruel wrongs of Israel in words never to be forgotten:

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# THE JEWS OF YORK

AN OLD ENGLISH TRAGEDY

By ISAAC DISRAELI

**A**MONG the most interesting passages of history are those in which we contemplate an oppressed, yet sublime spirit, agitated by the conflict of two terrific passions: implacable hatred attempting a resolute vengeance, while that vengeance, though impotent, with dignified and silent horror, sinks into the last expression of despair. In a degenerate nation, we may, on such rare occasions, discover among them a spirit superior to its companions and its fortune.

In the ancient and modern history of the Jews, we may find two kindred examples. I refer the reader for the more ancient narrative, to the second book of Maccabees, Chap. xiv, v. 37. No feeble and unaffecting painting is presented in the simplicity of the original: I proceed to relate the narrative of the Jews of York.

When Richard I ascended the throne, the Jews to conciliate the royal protection, brought their tributes.

Many had hastened from remote parts of England, and appearing at Westminster, the court and the mob imagined that they had leagued to bewitch his majesty. An edict was issued to forbid their presence at the coronation; but several, whose curiosity was greater than their prudence, conceived that they might venture to insinuate themselves into the abbey. Probably their voice and their visage alike betrayed them for they were soon discovered; they fled diversely in great consternation, while many were dragged out with little remains of life.

A rumor spread rapidly through the city, that in honor of the festival, the Jews were to be massacred. The populace, at once eager of royalty, and riot, pillaged and burnt their homes, and murdered the devoted Jews. Benedict, a Jew of York, to save his life, received baptism; and returning to that city, to his friend Jocenus, the most opulent of the Jews, died of his wounds. Jocenus and his servants narrated the late tragic circumstances to their neighbors, but where they hoped to move sympathy, they excited rage. The people at York soon gathered to imitate the people at London; and their

*Readers of Mark Soliterman's study of Benjamin Disraeli, now appearing in the Review, will be interested in the personality of his father, Isaac, who was a well known scholar and writer. Though the elder Disraeli baptized his family his account of a gruesome incident in the history of English Jewry indicates that his kinship with his people was strong. This narrative is reprinted below. It was originally published in a huge collection of historical and literary odds and ends compiled by Isaac Disraeli, to which he gave the often misleading title of "Curiosities of Literature."*

first assault was on the house of the late Benedict, which having some strength and magnitude, contained his family and his friends, who found their graves in its ruins. The alarmed Jews hastened to Jocenus, who conducted them to the Governor of York's Castle, and prevailed on him to afford them an asylum for their persons and effects. In the meanwhile their habitations were levelled, and the owners murdered; except a few unresisting beings, who, unmanly in sustaining honor, were adapted to receive baptism.

The Castle had sufficient strength for their defence; but a suspicion arising that the governor, who often went out, intended to betray them, they one day refused him entrance. He complained to the sheriff of the county, and the chiefs of the violent party, who stood deeply indebted to the Jews, uniting with him, orders were issued to attack the castle. The cruel multitude united with the soldiery felt such a desire of slaughtering those they intended to despoil, that the sheriff, repenting of the order, revoked it, but in vain: fanaticism and robbery once set loose will satiate their appetency for blood and plunder. They solicited the aid of the superior citizens, who perhaps not owing so much money to the Jews, humanely refused it; but having addressed the clergy (the barbarous clergy of those days) were by them animated, conducted, and blest.

The leader of this rabble was a canon regular, whose zeal was so fervent,

that he stood by then in his surplice, which he considered as a coat of mail, and reiteratedly exclaimed, "Destroy the enemies of Jesus." This spiritual laconism invigorated the arm of men, who perhaps wanted no other stimulative than the hope of obtaining the immense property of the besieged. It is related of this canon, that every morning before he went to assist in battering the walls, he swallowed a consecrated wafer. One day having approached too near, defended as he conceived by his surplice, this church militant was crushed by a heavy fragment of the wall, rolled from the battlement.

But the avidity of certain plunder prevailed over any reflection, which, on another occasion, the loss of so pious a leader might have raised. Their attacks continued; till at length the Jews perceived they could hold out no longer, and a council was called to consider what remained to be done in the extremity of danger.

Among the Jews, their elder Rabbim was most respected. It has been customary with this people to invite for this place some foreigner, renowned among them for the depth of his learning, and the sanctity of his manners. At this time the *Haham* rose and addressed them in this manner—"Men of Israel! the God of our ancestors is omniscient, and there is no one who can say why doest thou this? This day he commands us to die for his law; for that law which we have cherished from the first hour it was given, which we have preserved pure throughout our captivity in all nations, and which for the many consolations it has given us, and the eternal hope it communicates, can we do less than die? Posterity shall behold this book of truth, sealed with our blood; and our death, while it displays our sincerity, shall impart confidence to the wanderer of Israel. Death is before our eyes; and we have only to choose an honorable and easy one. If we fall into the hands of our enemies, which you know we cannot escape, our death will be ignominious and cruel; for these Christians, who picture the spirit of God in a dove, and confide in the meek Jesus, are athirst for our blood, and prowl around

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## BOOK REVIEWS

### "DAYS OF OUR YEARS"

By PIERRE VAN PAASSEN

Reviewed by Jacob Kaplan

THE last decade has seen the emergence of the philosophical autobiography as the most challenging literary genre of our day. With the dynamic social change taking place today in Europe and in America and its attendant social and spiritual chaos, many have been impelled to grapple with the problems of their age, to essay a definition of their relationship to their time. The result has been such austere and elevated autobiographies as that of Lincoln Steffens, Vincent Sheehan, Eva Lips, and Lin Yutang. To this distinguished company we must now add Pierre Van Paassen's "Days of Our Years" (Hillman-Curl — \$3.50). Here is a work written with consummate literary skill, with great emotional and philosophical power.

Like Sheehan and Steffens Van Paassen is a foreign correspondent. Unlike them, however, he is of European extraction — Dutch. Trained in his youth in Holland for the ministry, Van Paassen was brought up in the traditions of the Calvinist intellectual theocracy. Dogma was not for him, however, and he accepted only the best in the teachings of Christ. This for him was *Militi Christi*—the vigorous championship of all just causes and of the oppressed. To the teachings of the gentle Jesus, he added that of the humanists and the pacifists—Ernest Renan, De Ligt, Tolstoy. Armed with this philosophy of Christian Humanism, he shows himself to be a modern Voltaire—like spirit shouting "Ecrasez L'Infame" at the foibles of his generation. His spiritual integrity revealed itself early when he fought the Philistines of the teaching and religious professions during his youth. And his ardor for justice and peace among men abated not one whit through the passage of the years as he played his role as newspaper correspondent during the Great War, the Fascist aggressions in Ethiopia and Spain, and the betrayal of England's promises to the Jew in Palestine.

If he is an idealist in a world of *real-politik*, it would be inaccurate to assume that Van Paassen has nothing

to say about the economic, political forces of his generation. He sees clearly the sinister forces of militarism and imperialism lurking in the shadows of Armageddon. He excoriates unmercifully the wanton destruction of human life in the World War. Not for nothing has Van Paassen absorbed the teaching of his Socialist uncle, Kees, and he indicts bitterly the present system of society as the villain of the piece. "War is inseparable," he informs us, "from the capitalist system of production. Humanity will never get rid of the one without getting rid of the other." With a sardonic pen dipped in the ink of pathos, he records the death of many men by the firing squad in the name of military discipline in the heat of war who later in the halcyon days of peace were revealed as loyal, dutiful soldiers. With grim joy he reveals the rising revolt against war pervading the various armies in 1918. The soldiers of both sides were beginning to fraternize. Only one division in the French army between Paris and the battle line could be relied upon by the French government. Strikes against the human blood bath had broken out in Paris and Lyons in December 1917. On the horizon loomed the factory occupations in Italy and the trouble with the German submarine crews at Kiel. Ten thousand imperial Russian troops, refusing to fight on the side of the Allies, were massacred "by order of Marshal Foch to preserve the French army from the virus of revolution." Soviets sprang up in Hungary. Russia was out of the war with Brest-Litovsk. Germany's economy cracked completely. Thus came the Armistice.

Versailles has not meant peace, however, Van Paassen records sorrowfully. The Juggernaut of war rolled on and on with the Fascist dictators of Europe. Europeans might stage public demonstrations shouting "Nie Wieder Kriege!" but meanwhile international munitions and steel cartels were working overtime to promote militarism in Geneva and Fascism in Italy and Germany. Dictators—to wit, Mussolini and Hitler—might be ridiculous and pathological, but this did not prevent them from perpetrating barbarous annihilation on innocent Ethiopians and Spaniards. Van Pa-

assen found Mussolini a poseur whose war record was a tissue of lies, a charlatan who posed with a lion whose teeth had been extracted by a dentist to create the strong man legend. Hitler he discovered to be a "crack-brained maniac" with a revealing pathological perverted environment.

Brilliant indeed, is the pageantry of international events described by Van Paassen. But by far the most painstaking of his accounts is his report on the Jew in Palestine. There is a reason for Van Paassen's carefulness. For him Judaism is a faith which he reveres as a religion and a philosophy having close affinity with the best aspects of Calvinism. He quotes approvingly the Calvinist Kuyper's characterization of Jerusalem as "the city of cities, the Holy City, the heart and soul of humanity." Was it not in this city that religion was born and "woven into the texture of mankind's evolution?" Van Paassen reaches true poetic heights in his dithyramb on the spiritual mystery and glory of Palestine.

He paid his first two visits there in 1926 and 1929. Of his former visit he presents a graphic picture of a teeming, expanding land marked by great industry, in which Jews built roads, plowed fields, dug wells, established hospitals and clinics. The plain of Sharon and the Valley of Emek were prospering with orange groves and agricultural colonies. All this seemed the veritable fulfillment of the ages-old Jewish dream. But then came disaster in 1929, the bloody uprisings against the Jewish people by the Arabs. These riots, Van Paassen declares unequivocally, were consciously provoked by the feudal agricultural landlords and the Mufti. These feared that their privileged position of dominance over the primitive Arabian feudal society was menaced if Jewish enterprise were to expand unchecked. Van Paassen lays great stress not only on the role of the Arabian landlords in 1929 in inciting such riots as the Hebron massacre, but holds them also responsible for the organized campaign of violence and pogromization against the Jew in 1936. By that time, however, these effendis were given material aid by Mussolini and Hitler in their rivalry with British imperialism.



Van Paassen is unsparing in his appraisal of British perfidy in connection with the government's Palestinian policy. Great Britain got into Palestine, he affirms, for no idealistic or altruistic reasons, but rather for "weighty reasons of empire." Its policy in Palestine indicates that its "chief object was, and remains till this day, not to speed the building of a national home for the Jewish people, but to integrate the country in the British system of imperial defense, because Palestine's geographical position makes it an indispensable link in the chain of British imperial defenses. For Palestine is nothing less than Britain's overland bridge to her Indian Empire." Particularly has this been true since the Ethiopian and Spanish debacle. With the rise of Italian imperialism as a threat to British supremacy in the Mediterranean and Red Sea, with Italian occupation of Ceuta offering an effective threat to Gibraltar, Palestine and Cyprus are Britain's only remaining bases for the defense of the Suez Canal. As a matter of fact, Van Paassen indicates, Palestine, since the Fascist conquest of Ethiopia and Spain, is the key to British world power because it is the strongest *point d'appui* of Britain's inter-empire lines of communications.

British imperialism consequently does not wish Palestine cluttered up with the collective farms of the Kevut-zoth and a people to whom war is an athema in itself. Britain has thus sabotaged any real rapprochement between Arab and Jew. It has followed the traditional formula of the oppressor—divide and rule. With the Chamberlain of Fascist appeasement and Munich infamy as Prime Minister, the British official attitude toward the Jewish homeland has been more hostile than ever.

Basing his approach on the foregoing, Van Paassen calls for a clear trend in Zionist policy. A true, constructive Arabian Nationalism would be destructive to the native landlord class and British rule. Jewish policy ought to be directed toward the transformation of the Arabian Nationalist organizations into an anti-Imperialist and anti-Fascist movement. Naturally, Jewish policy would run along the same lines. Rapprochement between Jew and Arab is clearly necessary for this to be accomplished.

No man can rise to higher heights of moral condemnation of the world

because of its treatment of the Jew than Van Paassen. Fascism he points out, made the Jewish problem one of civilization itself. Man today possesses not that true individualism so fervently prayed for by the humanists. Rather he is regimented by the Fascist super-state ideology with force and violence as its basic principles. Judaism in essence repudiates these principles of brutality and violence and believes in justice as the cardinal principle in man's relationships. Therefore, Judaism has become the target of the Fascist barbarians. This "scandal of history," must end, asserts Van Paassen. The *solutio Christi* must be applied. *Eretz Israel* must be made a true haven for the oppressed Jew. The new barbarianism of Fascism must give way to true Christian treatment of the Jew.

There is so much that this modern pilgrim writes about that it is simply impossible to give even reference to the many incidents he relates. Many of Van Paassen's own experiences such as his arrest for a short time in Nazi Germany and the attempt on his life in Palestine are intrinsically worth while bits of writing. So is his account of the Pope's visit to the battlefield during the World War, as well as his report of his astonishing conversation with Marshal Leautey about Pontius Pilate and Christ. However, the significance of Van Paassen's important work does not stem from the multiplicity of men and events which it encompasses. Rather it emanates from the spiritual warmth and the sincere morality he bestows on a world which has reached an ethical nadir. There are those who will argue that Van Paassen's pacifist credo does not go far enough. Few, however, will argue away the potency of this man's spiritual integrity, or his redoubtable literary skill in expressing it. Walter Lippman sought desperately some years ago for some new morality to take the place of the old. Van Paassen would teach him that that new morality may be discovered in working for a world in which justice and fair play would prevail for all men.

### "THE PHARISEES"

By PROFESSOR FINKELSTEIN

Reviewed by Israel H. Levinthal

ONE of the most misunderstood—may we even add, maligned, terms in Jewish historic literature is "Pharisees," the name of that

Rabbinic sect or group that moulded Jewish life and thought in the latter part of the Second Commonwealth and the first centuries of the Common Era. To this day the word Pharisee remains a by-word, and is still defined by the Oxford English Dictionary as "a self-righteous person; a formalist; a hypocrite."

Some years ago a fine Christian scholar, Professor R. Travers Herford, in a number of notable works on this subject, proved how unjust this interpretation of the Pharisees was, and that it was due primarily to the animosity of the early Christians towards the Rabbinic leaders and their followers of that generation, who refused to yield their theologic principles and ideals.

Professor Louis Finkelstein, in a brilliant book\* recently published, goes further and endeavors to prove that not only were the Pharisees misunderstood and maligned, but that it was the Pharisaic teaching which, in reality, gave the impetus to all civilization and influenced the best and noblest of ideals not only in Judaism but in Christianity as well.

In order to prove this important thesis, Professor Finkelstein makes a thorough study and gives us a comprehensive survey of the economic, social and political factors which helped to determine the course of Jewish thought from the earliest Biblical days down through the period of the heyday of Pharisaic achievement. And he comes to the fascinating conclusion that the Pharisees were in fact the spiritual successors of the Prophets. "Pharisaism was prophecy in action." The kinship was not only ideological, it was due to the very nature and essence of the groups, for the Pharisees were drawn from the same social classes as the earlier prophetic following itself. And here we come to the main thesis emerging from the researches of the author,—that the Prophetic, the Pharisaic and the Rabbinic traditions were "the products of a persistent cultural battle, carried on in Palestine for fifteen centuries, between the submerged, unlanded groups, and their oppressors, the great landowners." In other words, we see how the economic problems and factors of life influenced the cultural and religious

\*"The Pharisees—The Sociological Background of Their Faith," by Professor Louis Finkelstein. Two volumes, The Jewish Publication Society, Philadelphia, Pennsylvania.



life of the people. Pharisaism marked the triumph of true democratic ideals of economic justice and social righteousness. The author traces this struggle through the ages, and shows how even the Puritans were in reality carrying on the spiritual struggle waged by the Prophets first and then by their Pharisaic successors. "The apogee of Pharisaism is the Talmud of Babylonia; that of Puritanism is the culture of New England."

The work is unique and novel because though dealing with theological themes it does so by means of a sociological approach and background. One of the most interesting chapters, especially for the general reader, is the second, which deals with "Palestine and Its Divisions." Here we have a graphic picture of the various strata in the social life of Palestine. We note the struggle of the plebian against the patrician, of the underprivileged, the propertyless, against those economically well established. We see how this struggle affected life in a metropolis like Jerusalem, and also in the province,—in the far distant village and on the farm.

With this background vividly portrayed, Professor Finkelstein analyses certain typical variations of customs, and also a number of the important legal disputes between the Pharisees and their opponents, the Saducees. He proves — and in most cases in brilliant fashion—that many of these controversies antedate by centuries the origin of the two sects; and that the plebian predecessors of the Pharisees frequently intruded their views into Scripture itself.

How this difference in economic and social background influenced the teachers and the masses in such purely theological doctrines as Resurrection and Immortality is again most interestingly revealed by the author, who shows that it was just the Pharisaic aspect of the Jewish doctrine of resurrection — its democracy — which gave it more than theological importance.

Perhaps the most striking chapters in the entire work are those which analyse some of the Biblical books — Proverbs, Esther, Lamentations, Chronicles — and in which Professor Finkelstein proves that the same sociological struggle is evidenced in those very writings.

It is impossible, within the brief space of a review, to summarize and

to adequately evaluate this great work. It is true that in some instances, in his over-zealous effort to prove his thesis and to strengthen his arguments, the writer has presented examples and deductions which may justly be challenged by other scholars. It is true, also, that because of this zeal he has included certain references to Rabbinic sayings and actions which might very well have been omitted without in the slightest degree weakening the force of his conclusions. The fact, however, remains that this book marks an epoch in the growth of Jewish scholarship on American soil. It revolutionizes our whole concept of the development of Jewish teaching. Dealing as it does with a scientific theme, it is, nevertheless written in a masterly style, which makes its reading not only profitable but enjoyable. "Who Were the Pharisees?" is a work which must be read by all students of Jewish history and Jewish theology and by every intelligent person who can appreciate a fascinating portrayal of one of the most interesting eras in our history, an era which, to this day influences the struggle for true civilization.

### "SONG OF THE VALLEY"

By SHOLEM ASCH

Reviewed by Miriam Robinson

SHOLEM Asch has proven again in his latest novel, "Song of the Valley," (Putnam, \$2.00), that he is a novelist of a keen insight, understanding, and literary magnitude. This new book is completely unlike any of his former works and is in essence more experimental and less ambitious than, for example, "Three Cities." But here, as in his former works, he writes of people he knows intimately, and through his sympathetic understanding of their joys, their sorrows, their problems, and their dreams, presents a series of events at once imaginative and historical.

The struggles of the seventy Jewish young men and women "welded closely together by the invisible bonds of one past, one future, one fate, and one destiny" occupies the main theme of the book. It is a legend of their struggles to reclaim a valley which has slept—slept in its deep, lush, swamp-cradle beneath the blazing and relentless sky, and the heroic adjustment of workers and "intellectuals" to a

life of communal toil, communal interest, communal joy and communal sorrow. For Asch speaks now not of Ghetto Jews or enlightened Jews, but of the Jew of contemporaneity—the Jew who has determined to achieve the miracle of a regenerated Israel. His pioneers differ basically from those pioneers which have, for example, settled and developed our own western lands. The people who come to reclaim Emek—the Valley—are not motivated solely by the need to improve their own lot, great as that need might be, but they are stimulated through energetic action and zealous optimism by the ancient dream of the Promised Land.

It is difficult to discern to what degree this is an historical chronicle of a pioneer settlement, and to what degree it is imaginative. After all, the characters and situations blend so naturally that the total result is a tribute to Asch's facility as a writer.

Asch develops an unforgettable character in Yossel, the little lame boy, who serves as the first sacrifice to the demons of the Emek. His heroic little spirit hovers ever over the land which claims his life. Prolonged pathos is not Mr. Asch's purpose, however, for hardly is Yossel cold in the ground, when the *kwuzah* rejoices at the arrival of a second caravan of newcomers. And it comes to pass "In honor of Yossel Judkwitsch of the first *kwuzah*, who cleansed the Emek and made it holy—a dance of rejoicing."

The Prophecy of Isaiah is the basis for the new social order these young idealists are seeking to build. Under the leadership of Chaim Owitsch, the trustworthy and self-sacrificing, they dream and work for that day when, as prophesied by Isaiah, there would be "no more wars, no more oppression, no more injustice; the swords were to be beaten into plowshares, the wolf and the lamb were to lie down together, the Land of Israel was to serve as a model for the new truly social order of things; there were to be neither oppressors nor oppressed, neither employers nor employed—a model state of affairs and one which all the world would do well to emulate."

To this end they work and create and the joy of creation permeates the whole of Mr. Asch's novel. And consummating this picture of idealism and pioneer zeal is the tender love of



Chaim Owitsch for Sarah. Sarah, the mother and guardian of this handful of idealists, is the noble, Jewish, motherly type, full of strength and wisdom, but humanly flavored with mortal weaknesses and frailties. Sarah is Mr. Asch's best piece of realistic character creation. In portraying her, he shows complete and profound understanding of Jewish women.

"Song of the Valley" is not a great novel, but it represents more than just Asch's contribution to that rapidly growing body of literature dealing with Palestinian problems.

## "FOREVER WILT THOU LOVE"

By LUDWIG LEWISOHN

Reviewed by Jacob Kaplan

NO one has been more devoted to the life of letters than Ludwig Lewisohn. His has been a career consecrated on the altar of literature. "Scripture at one time was Literature," he informs us in his *Expression in America*, "and now Literature has become Scripture." He has followed this credo closely in his pursuit of the creative life. For him literature or art is an adventure in expression through which the artist articulates his innermost ideals. One is struck immediately with the high plane of idealism, strongly reminiscent of the German romantics, pervading Lewisohn's work.

By this time the themes actuating Lewisohn's muse have well defined themselves. Lewisohn sprang full born intellectually from the 1920's, that decade which nurtured the novels of Dreiser and Lewis and the criticism of the H. L. Menckens and the Joseph Wood Krutchs. With them Lewisohn leveled strictures against the ingrained Puritanism and the worship of Mammon which this school of criticism saw eating cancerously at the arteries of the American society. Moreover, in consonance with the *zeitgeist*, he embraced Sigmund Freud's psycho-analytical teachings and wove them into the fabric of his art.

But, if there are elements in Lewisohn which lucidly reveal him as the product of his generation, it is to the other factors in his subjective experience to which we must turn to understand the main patterns of the mosaic of his genius. In his "Upstream"—that great spiritual autobiography

which invites comparison with Cardinal Newman's "Apologia Pro Vita Sua"—Lewisohn has given us an in-eradicable portrait of what his discovery of anti-Semitism and his unfortunate first marriage signifies. Spiritually catastrophic, indeed, was his finding that a Jew, no matter how qualified, might not aspire to teach English literature in an American college. Coupled with this the failure of his marriage to "Thelma," a Gentile, led him to the conviction that his assimilationism, which had taken him to the Methodist church, was a mistake. Only by the rediscovery of his Jewish self, of the spiritual heritage of the Jewish people, could he hope to realize himself fully.

Work after work from his pen have demonstrated how profoundly imbedded in Lewisohn's consciousness were these experiences. It is an axiom of literature that a writer, particularly in his early works, makes artistic capital of his experiences, and Lewisohn offers emphatic evidence of this truth. For it was the very theme of the barbarianism of anti-Semitism and the futility of assimilationism and intermarriage which reached novelistic heights in "The Island Within."

But this theme has had considerable emphasis in his lesser work. So much so, as a matter of fact, that it caused some critics, Jewish among them, to point to a certain monotony of subject in Lewisohn. Few could quarrel with the validity of his subjective experiences as a basis for his art. It was certain, however, that some justice lay in the charge that Lewisohn's work as a novelist was robbed of spontaneity and originality by his playing on the same strings continually. With this latest novel, "Forever Wilt Thou Love," (Dial Press \$2.50). Lewisohn has confounded his critics by playing a tune that is part of his usual symphony but has so many subtle variations that the result is refreshingly original.

Harking back to the concerns of earlier years, Lewisohn probes deeply into the meaning of true love and the nature of the artist. Mark Clement, commercial architect, is frustrated artistically and maritally. Bitter he is in the realization that he has somehow failed to establish any real spiritual and physical harmony between himself and his wife. He resents her irresponsible, albeit innocent philanderings with other men. He feels that his fetters to commercial architecture have

prevented him from following or expressing his artistic proclivities. On the occasion of a dinner party, where he and his wife, Lydia, play host to a few friends, his acrimoniousness boils over. Too many Armagnacs loosen his tongue, and he unfolds a story which first shocks and then enraptures his listeners. His is a tale of love for Constance, whom he has found to be his ideal woman, his true love. It was she who had provided the creative eros which had inspired Clement's one artistic success, his "Twenty-Five Designs." Mark Clement's ingenuosness loosens the tongues of the others with the consequence that the covert in their souls roll from their tongues.

Rhapsodizing as it does on the *ewige weibliche*, Lewisohn's story reminds one strongly of Du Maurier pere and James Hilton at their romantic best. But the best of the features of this book is the style. It has been said that Lewisohn's style derives from Matthew Arnold and Macaulay. This is a pedantic untruth. The power of Lewisohn's style results from his ability to give a hyper-emotional edge to everything he writes.

## LIVING

WE hear so much of living and we  
talk so much of love  
That it would seem there is no room  
for death or sadness here.  
And yet, on every side and sphere, in  
every walk of life,  
We see it gravely manifest that horror  
hovers near.

To know and to accept the truth that  
pain and sorrow play  
As big a part upon life's stage as  
joy and happiness,  
That suffering is the school in which  
the soul of man may learn,  
Is wisdom well within the range of  
all our manliness.

It is to know, in fullest depth, the  
glory of the man  
Who gives himself in all he does,  
no deed too great or small,  
It is a tiny glimpse of God in every-  
thing about  
Assured His strength and love  
abound within the reach of all.

—IDYA HIRSH LEVITT

# JEWISH NEWS IN REVIEW

By LESTER LYONS

**I**MPRESSIVE facts and figures showing that the admission of refugees to this country would not result in the displacing of American labor or aggravating the unemployment situation here are authoritatively presented by Dr. Henry Smith Leiper, Secretary of the Federal Council of Churches, in an article in *Current History* for May. A number of instances are given by Dr. Leiper in which refugees have brought new talent and industries to this country resulting in the employment of many Americans who would otherwise have no jobs. Some of the new industries or products brought to this country are glass works from Czechoslovakia, the manufacture of tiny gold screws used by dentists which previously were made in Germany alone, and a new synthetic resin for tubing manufactured under a patent brought by a German refugee. Numerous Americans have been given jobs by concerns established by refugees in the hosiery, dress and shoe industries. Dr. Leiper reports that in England 11,000 refugees have given work to 50,000 Britons and that in Holland scores of new articles are being manufactured by refugees. The author points out that during the six years immediately preceding Hitler's accession to power more than four times as many immigrants came here from Germany as came during the following six years. Because of the activities of resettlement organizations "not a single refugee has appeared on the public charity rolls." To Dr. Leiper it is ridiculous to believe that 75,000 refugees could seriously complicate an unemployment problem affecting 10,000,000 wage earners, bearing in mind that a large number of the refugees are women and children as well as men too old to be competitors in the labor market. Dr. Leiper concludes that "America has already gained much and stands to gain more from Germany's ill-advised and self-imposed loss."

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A novel bill is being sponsored by Representative Earl Lewis of Ohio, whose district includes the city of Steubenville, named after Washington's famous drill master, Major Gen. Friedrich Wilhelm Von Steuben. The bill would admit into this country for

permanent residence, regardless of immigration restriction, the descendants of this famous Revolutionary War hero who are now refugees of Nazi oppression living in Milan. This immigration bill differs from all others in that the Daughters of the American Revolution and the Sons of the American Revolution, both of which oppose the liberalizing of immigration, are solidly behind the Representative in this case.

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## GOEBBELS' HOME POLLUTED

When Goebbels visited Cairo recently the only souvenirs he purchased were those sold by Jewish dealers.

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In opposing the admission to this country of German refugees, U. S. Representative Thorkelson told the House that German Jews are better off than many Americans. It was real estate interests, he declared, that desired to encourage immigration.

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In an attempt to counteract the effect of the distribution of Father Coughlin's anti-Semitic organ, "Social Justice," the American Jewish Congress has initiated the street sale of a pamphlet entitled "Father Coughlin—His 'Facts' and Arguments." This pamphlet, which is in the main a refutation by non-Jewish sources of the anti-Semitic charges directed by Father Coughlin, is being sold in the same sections where Father Coughlin's organ is on sale. Together with this pamphlet, the Congress is also distributing copies of an address by Father Maurice S. Sheehy entitled, "The Popes Condemn anti-Semitism."

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Since the beginning of this year, 8,022 Jewish immigrants entered Palestine. This number excludes persons who came to Palestine as visitors but were permitted to remain. 927 of the immigrants were classified as capitalists, possessing the requisite minimum of \$5,000 each. The labor immigrants for 1938 were 4,882, compared with 2,553 for 1937. Most of them settled in rural areas. Poland accounted for

1,832 immigrants, Austria for 1,601, and Germany 556.

\* \* \*

The Jews of Slovakia are being exposed to an extraordinary wave of terroristic activities. Illegal raids are being made on Jewish homes and business, property of Jews is confiscated, innocent Jewish shop keepers and pedestrians on the streets of large cities are attacked and subjected to assaults and indignities. Synagogues and Jewish shops have been destroyed. In one town, a Rabbi was compelled to tear the Holy Scrolls of the law. In many cities Jews are required to go through the streets on their knees, and to scrub sidewalks. Numerous suicides have taken place and large numbers of Jews who have fled cities are wandering in the mountains. The government is preparing to enact measures to exterminate Slovakian Jews. Propaganda Minister Mach has said that the Jewish question would be solved in accordance with the German model.

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At a conference of lay leaders of Jewish education in the principal cities of this country, it was resolved to form the American Association for Jewish Education. Membership in this organization is to be open to individuals who are lay leaders in the cause

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## SAD HUMOR

Last Passover, when Dr. and Mrs. Weizmann went to Palestine, they had as their guest Mrs. Blanche E. C. Dugdale, niece of the late Lord Balfour. It is said that when Dr. Weizmann was asked why he had invited Mrs. Dugdale to Palestine as his guest, he replied, "She is all that remains of the Balfour Declaration."

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of Jewish education in their various communities. It is expected that local bureaus of Jewish education and other educational agencies will be affiliated with the Association as constituent bodies, on the understanding that all decisions of the Association are to be merely advisory. The offi-



cers of the Association include Mark Eisner of New York, president; Judge Louis E. Levinthal of Philadelphia, Charles E. Rosenbloom of Pittsburgh, and Nathan Friedman of Boston, vice-presidents; Harry H. Liebowitz of New York, treasurer; and Israel S. Chipkin of New York, secretary.

### HEBREW IN PUBLIC SCHOOLS

More than 3,000 students are enrolled in Hebrew classes in the public schools of this city. Six schools have during the past year added Hebrew to their curriculum. The number of schools where Hebrew is now taught is 18, consisting of public day and evening high schools and junior high schools. College and Regents credit is given for Hebrew. The language is also offered to undergraduates at Columbia University. An inter-high school publication in Hebrew has been issued, which contains Jewish current events, notes on Palestine and student activities.

Palestine's first Medical Center has just been opened. Planned jointly by Hadassah, the Women's Zionist Organization of America, the American Jewish Physicians' Committee and the Hebrew University, the Center will constitute one of the most important medical agencies in the Far East. The buildings comprise the University - Hadassah - Rothschild Hospital, containing nearly 300 beds, with complete research and clinical laboratories, a maternity division, out-patients clinic, a Cancer Research Institute, and X-Ray and Radiology Departments; the Nathan Ratnoff College of Post-Graduate Medicine and Hygiene devoted to tropical diseases; and the Henrietta Szold School of Nursing, including a nurses' residence.

In the face of danger of attack by marauding Arabs a hardy group of about 100 Jewish families have established two new agricultural colonies in an isolated valley in northern Palestine. The pioneers were obliged to do their work in great secrecy, one of their first tasks being to erect a stockade and a large fence. The settlement is named Metzudath Ussishkin, after the head of the Jewish National Fund.

A proposed bill to exclude Jews from entering the country was recently defeated in the South African House of Assembly.

Count Stephen Bethlen, former Premier of Hungary has resigned from Parliament in protest against the newly-adopted laws greatly restricting the participation of Jews in the cultural, political and economic life of the country. Count Bethlen, who at one time, was a leader in the anti-Semitic forces, stated that "I cannot serve a country where national prophets in the holy name of national interests eat a Jew for breakfast." The Count has stated that the restriction of Jewish rights in Hungary would set an example for discrimination against minorities everywhere and in particular against Hungarians outside of Hungary.

The Jewish Women's Society of Denmark is furthering the cause of Youth Aliyah (youth immigration into Palestine). The President of the society has succeeded in enlisting the support of the National Union of Danish Women representing a country-wide membership of 100,000. Not only has the National Union started a drive for funds among its own members but it has influenced the Copenhagen and the provincial press to make daily appeals for the Youth Aliyah Fund. The non-Jews of Denmark have offered splendid help and cooperation. The church organ *Kristelig Dogblad* has contributed "from Danish Christians to German Jews" 32,000 kroner (\$3,600) or the equivalent of a guarantee for 20 children to enter Palestine.

The Third Annual Inter-faith Dinner of Columbia University was held recently. The purpose of the dinner is to clarify the respective viewpoints of the Protestant, Jewish and Catholic faiths.

More than a thousand German and Czechoslovakian Jewish refugees in Australia have offered their services to the defense force of the government. Although the military forces of the commonwealth are restricted to British-born subjects and to those naturalized for 5 years, the Australian Minister of Defenses is considering the possibility of waiving such restriction.

Leading Poles have founded a United Democratic Party, to which Jews will be admitted, in Warsaw. A fundamental principle of the party's

program is complete toleration of minorities. The party is expected to inaugurate an extensive campaign for democracy and also against race-hatred and anti-Semitism. Sympathy toward the Jews has also been expressed by leaders of the Polish Trade Union movement. At a recent Congress of Jewish Trade Unions, they emphasized the common destiny of the Jewish and Polish populations.

The Jews of Vienna have lost the only hospital which extended succor to ailing Jews and gave employment to many Jewish doctors and nurses. The Vienna municipality has assumed control of the famous Rothschild hospital with a view to Aryanizing it.

Until recently the Roumanian Government has strongly favored the immigration of Jews to Palestine. Now, however, it has taken steps to keep the Jews in the country in the desire to utilize them in the event of war. Because the Jews are anti-Nazi, it is believed that they would furnish good fighting material should there be a war against Germany.

Anti-Jewish measures are being increasingly adopted by the new Nazi-controlled Czech government. A special "Aryanization" commission has been established to consider the elimination of Jews from trade. In Pilsen, yellow benches for Jews have been in-

### NEW HISTORICAL NOTE

The *Regime Fascista*, the organ of the notorious Fascist leader, Farinacci, has attributed to the Jews the plight of Albania. The paper states that King Zog was merely an agent of the Jews who planned an intrigue in Albania against Italy in order to bring about a world war.

stalled in the parks, the offices of Jewish lawyers have been closed, and help denied to impoverished Jews. In other places Jews are frequently beaten on the streets and forced to clean them.

Although Japan previously permitted Jewish refugees who were specialists in their own professions to enter Manchukuo, it has now denied admission to any refugees.

## BROOKLYN JEWISH CENTER ACTIVITIES

### CANTOR KWARTIN TO SING AT HEBREW SCHOOL GRADUATION —HELEN LEVINTHAL TO SPEAK

The world famous cantor, Zavel Kwartin, will be the guest artist on this year's program of the graduation exercises of our afternoon Hebrew School which will take place in our Synagogue on Monday night, June 5th. Rev. Kwartin needs no introduction to any Jewish audience, his fame is world-wide and it is a great honor for us that he has consented to be our guest that evening. Another unusual feature in this year's program will be the address delivered by Miss Helen Levinthal who was a member of the first class to have graduated from our Center Hebrew School, and who within a few weeks, will graduate from the Jewish Institute of Religion.

Eight pupils of our school compose this year's graduation class. The complete program of the exercises is as follows:

1. Procession
2. "Star Spangled Banner"  
Rev. S. Kantor and audience.
3. Introductory Address  
Rabbi Israel H. Levinthal.
4. Opening Prayer (Hebrew)  
Benjamin Zirn.
5. Selection  
Rev. S. Kantor
6. Greetings  
Mr. Frank Schaeffer, Chairman,  
Committee on Hebrew Education.
7. Poem—"Nes Zionah" by S. Chernichovsky—Marilyn Sorscher.
8. "From the American Constitution"—Hebrew—Rhoda Podolsky.
9. "The Value of a Religious Education"—Jean Sussman.
10. Presentation of Gifts  
A. Gold Medals—gift of Mr. and Mrs. Hyman Rachmil — by Mr. Joseph M. Schwartz, President of the Center.  
B. Sisterhood Gift—by Mrs. Albert Witty, President of the Sisterhood.  
C. Parent Teachers Association Gift—by Mr. K. Karl Klein, President of the Parent Teachers Association.
11. Isaiah, Chapter XXXV  
Samuel Ehrenhalt.

12. Address  
Miss Helen Hadassah Levinthal.
13. Valedictory—Hebrew  
Helen Bresler
14. Valedictory—English  
Selma Slipyan.
15. Vocal Selections  
Cantor Zavel Kwartin.
16. Presentation of Graduates  
Mr. M. Halevi.
17. Distribution of Diplomas  
Rabbi Israel H. Levinthal.
18. Closing Prayer  
Betty Kaufman.
19. "Hatikvah"  
Cantor S. Kantor and audience.

### GRADUATION EXERCISES OF THE CENTER ACADEMY

Graduation exercises of the Center Academy will be held in the auditorium of the Brooklyn Jewish Center on June 13th, at 10:00 A.M. Rabbi Levinthal will present diplomas to the class of 1939. A Hebrew play entitled "The Last Service" will depict the dilemma of Rabbi Seixas who was faced with the choice of forsaking his synagogue and community or offering allegiance to the incoming British army.

The English play, "The Tree That Saved Connecticut" portrays the struggle between the Connecticut colonists and the colonial New Yorkers for the charter of Connecticut. The children of the upper school will participate in the singing and dancing incidental to the plays.

Center members and their friends are cordially invited to attend the exercises.

### SHEVUOTH SERVICES

Shevuoth services will be held in our Synagogue on Tuesday and Wednesday evenings, May 23rd and 24th, at 7:30 o'clock and on Wednesday and Thursday mornings, May 24th and 25th, at 8:30 o'clock. The services on the first day, Wednesday, will conclude promptly at 11 o'clock and will be followed by the consecration service.

On Thursday, May 25th, the second day of Shevuoth, the Yizkor (memorial services for the dead) will be said at 10:15 o'clock. Rabbi Levinthal will preach on the significance

of the festival immediately after the memorial services. Rev. Kantor will officiate on both days.

### YIDDISH LITERARY AND MUSICAL EVENING JUNE 8th

On Thursday, June 8th, a literary and musical evening will be given at the Center in honor of the novelist and short story writer, Baruch Glassman.

The noted poet and novelist Abraham Reisen will deliver a talk on the Yiddish classic novelists in general and on Glassman in particular, as one of the leading moderns and his great contribution to Yiddish literature.

Several other prominent speakers will be announced later. Among the musical numbers there will be a trio of a violinist, cellist and pianist under the leadership of Prof. Harrick Hollander.

Dr. A. Asen will preside.

Admission free to members of the Center and 35c to all others.

### SISTERHOOD BOARD MEETING

The regular meeting of the Board of Directors of the Sisterhood will be held on Monday afternoon, May 22nd at 1:30 o'clock. All members of the Board are cordially requested to attend.

### JUNIOR LEAGUE

The final meeting of the Junior League will take place on Thursday evening, May 25th. It will take the form of open house for members and their friends. Dancing and refreshments will be featured.

### BAR MITZVAH

We extend our hearty congratulations and best wishes to Mr. and Mrs. Hyman Diamond of 1429 Carroll St. upon the Bar Mitzvah of their son, Gerald which will be held on Saturday, May 20th, at the Center.

Due to the Shevuoth holidays, the Center Bulletin will not appear next week. The next issue will be published under date of June 2nd.



# CONSECRATION SERVICES TO BE HELD SHEVUOTH MORNING MAY 24th

Fourteen girls compose this year's consecration class which will render a very impressive service on the first day of Shevuoth, Wednesday, May 24th. The exercises will begin promptly at 11 o'clock and will follow the festival service which will be completed at that hour.

The class has been in charge of Miss Helen H. Levinthal and has had a thorough course in a survey of Jewish history and in the customs and doctrines of the Jewish religion.

At this year's consecration exercises the special theme that will be discussed by the members of the class is, "The Jew in America." This will be in keeping with the present celebration throughout the country in honor of the 150th anniversary of the inauguration of Washington as the first president and the final ratification of the American constitution. The complete program of the consecration service is as follows:

1. Procession
2. During procession a hymn will be chanted by Rev. Kantor.
3. Opening Prayer—Jean Sussman.
4. Blessing for the Torah,  
(first) Thelma Plafker.
5. Blessing for the Torah,  
(second) Hilda Melker.
6. Hymn—"Se'u She-olim"—Class.

## THE JEW IN AMERICA

In honor of the 150th anniversary of the Ratification of the American Constitution and the Inauguration of George Washington as the first president.

7. A—"The Jew in America—Introduction"—Rhoda Kasnowitz.
8. B—"The Jew and the Discovery of America"—Sylvia Joachim.
9. C—"Hebrew Ideals and the Founding of America"—Amy Distler.
10. D—"The Jews and the Wars of the Republic"—Charlotte Mackler.
11. E—"The Jews and the Upbuilding of America"—Marilyn Sor-scher.
12. F—"The Jewish Women and America"—Muriel Goldberg.
13. G—"The Jew and the America of Tomorrow"—Helen Seeger.
14. Hymn—"America the Beautiful"—Class.
15. Pledge of Consecration—Renee Kaye.

16. Poem—"Gifts" by Emma Lazarus—Selma Slipyan.
17. Greetings in behalf of the Post Consecration Group — Phoebe Honig.
18. Hymn—"May the Words of Our Lips"—Class.
19. Conferring of Certificates and Blessing—Rabbi Israel H. Levinthal.
20. Valedictory—Serena Weissman.
21. Closing Prayer—Corine Kupferberg.
22. Procession.

## RABBI LEVINTHAL'S PUBLIC ACTIVITIES

During the past month Rabbi Levinthal had an unusually large speaking program. Among the important addresses that he delivered are the following: On Thursday evening, April 27th, he made an appeal at the dinner in behalf of the United Jewish Appeal at our own Center. On Wednesday, May 3rd, he was the principal speaker at the Donor Luncheon of the Long Island Hadassah at the Astor Hotel.

On Sunday evening, May 7th, he spoke at the dinner marking the twenty-fifth anniversary of Temple Petach Tikvah.

On Wednesday evening, May 10th, he was the main speaker at the fifteenth anniversary celebration of Temple Israel in Long Beach.

On Sunday evening, May 14th, he addressed the dinner of the Brooklyn Ort Organization at our Center and also the annual dinner of the Jewish Sanitarium and Hospital for Chronic Diseases at the St. George Hotel.

On Tuesday night, May 16th, Rabbi Levinthal was in Auburn, N. Y., where he spoke at the dedication exercises of the synagogue of that community.

On Wednesday night, May 17th, he was one of the speakers at the annual dinner of the Center Academy at our Center.

On Thursday evening, May 18th, he spoke at the synagogue in Manhattan Beach in behalf of the Zionist District of that community.

On Friday noon, May 19th, he was the speaker at the special exercises marking Brooklyn Week at the Temple of Religion at the World's Fair.

On Sunday, May 28th he will be one of the speakers at the luncheon that is to follow the graduation exercises of the Jewish Institute of Religion in New York.

## PERSONALS

Rosalind Kramer, daughter of Mr. and Mrs. Israel Kramer of 635 Empire Boulevard has been admitted to the New York State Bar.

Mrs. Annie Zwerdling, mother of Mr. Tobias Zwerdling, is now recuperating from an accident at the Jewish Hospital.

Mrs. Albert Witty, president of the Center Sisterhood was elected a member of the National Board of the Women's League of United Synagogue.

## YIDDISH LECTURE AND ENTERTAINMENT JUNE 1st

An evening devoted to Yiddish poetry and song has been arranged for Thursday, June 1st at 8:30 o'clock, at the Center. A tribute will be paid to the well known Hebrew and Yiddish poet Mordecai Jaffe on the occasion of his recently published book of essays on the classics of the Yiddish literature.

Chaim Greenberg, noted writer and orator, and editor of the *Yiddisher Kempfer*, will be the main speaker. The playwrights H. Leivik and David Pinsky will also speak. Abraham Reisen, well known poet and novelist will preside.

The program of entertainment will include: Ben Ari, Cantor P. Jassinowsky, Harvey Yefimov, A. Luzki, Victor Peker, and Mark Schweid.

Dr. A. Asen will open the evening. Admission free to members of the Center; there will be a charge of 35c to all others.

## CHANGES IN GYM SCHEDULE

On Tuesday, May 23rd, (erev Shevuoth) the gymnasium and baths will be open to women from 10 a.m. to 1 p.m. and for men from 1 p.m. to 6 p.m. The department will remain closed on Wednesday and Thursday and will reopen on Friday, May 26th, at 1 p.m. as per usual schedule.

The holiday schedule will prevail in this department on Tuesday, May 30th — Decoration Day. The department will open to men from 10 a.m. to 2 p.m. and to boys from 2 to 5 p.m.

## RESTAURANT CLOSSES FOR THE SEASON SUNDAY, MAY 21st

Our restaurant will close for the season on Sunday, May 21st. Regular dinners as well as a la carte will be served on that day. This department will reopen in the fall at a date to be announced later.

## STANDING COMMITTEES

**Cemetery Committee — Nathan T. Schwartz, Chairman.**

Hyman Aaron, William Ball, Isidor Fine, Moses Ginsberg, Pincus Glickman, Henry Gold, Benjamin J. Kline, Samuel Rottenberg, Nathan D. Shapiro.

**Civic Committee — J. L. Holtzmann, Chairman; Ira L. Rosenson, Vice-Chairman.**

Saul S. Abelow, Murray T. Feiden, Milton J. Goell, Joseph Heller, Ben Hyde, Sidney S. Leonard, Mrs. Harry Levy.

**Chevra Kadisha Committee — Louis Albert, Chairman; Henry Davis, Vice Chairman.**

Abraham Ginsburg, Samuel Meltzer, Meyer Nemerov, David Stark, B. Waxman.

**Committee on Delinquent Accounts—Abraham Ginsburg, Chairman; Morton Klinghoffer, Vice-Chairman.**

**Forum Committee — Max Herzfeld, Chairman; Isaac Siegmeister, Vice-Chairman.**

Samuel P. Abelow, Dr. Reuben Finkelstein, Milton J. Goell, Samuel H. Goldberg, Judge Emanuel Greenberg, Jacob L. Holtzmann, Louis N. Jaffe, Arthur Joseph, Ira L. Rosenson, William I. Siegel, Isaac D. Sorgen, Mrs. A. A. Weinstein.

**Grievance Committee — Albert A. Weinstein, Chairman.**

Abraham Ginsburg, Harry A. Harrison, Joseph Heller, Max Herzfeld, Albert Joley, Frank Levey, Mrs. Harry Levy, Mrs. A. Prince, Louis Rothstein, William Shorenstein, Louis Simon, Samuel Stark, Judge Nathan Sweedler, Louis Weinstein.

**Hebrew Education Committee—Frank Schaeffer, Chairman; Morris D. Wender, Vice-Chairman.**

Dr. Michael Canick, Nathan Farber, David Feinberg, Samuel Fleischman, Max Goldberg, Samuel Greenblatt, Moses H. Hoenig, K. Karl Klein, Solomon Levinson, Mrs. I. Lowenfeld, Benj. Z. Levitt, Benj. Perlman, Mrs. M. Schnall, Issac D. Sorgen, Henry Teller, Mrs. I. Weiner, Abraham H. Zirn.

**House Committee — Hyman Aaron, Chairman; Louis Halperin, Vice-Chairman.**

Nathan A. Arvins, Meyer Chizner, Isidor Fine, Jacob A. Fortunoff,

Moses Ginsberg, Pincus Glickman, Henry Gold, S. H. Goldberg, Louis Kaplan, Arnold W. Lederer, Isidor Polivnick, Morris D. Wender, Tobias Zwerdling.

**Library Committee — Rabbi Louis Hammer, Chairman; Harry A. Harrison, Vice-Chairman.**

Samuel P. Abelow, Dr. Abraham Asen, Samuel A. Doctorow, Jacob S. Doner, Dr. Joseph Feldman, Abraham Feit, Dr. Reuben Finkelstein, Louis J. Gribetz, Dr. Jacob Halperin, K. Karl Klein, Samuel Pasner, Samuel Stark, Leo Weitz, Sylvia Zellner.

**Membership Committee—Judge Emanuel Greenberg, Chairman; Samuel G. Goldberg, Vice-Chairman.**

Philip Amin, Alex Bernstein, Hyman L. Brainson, Seymour I. Danziger, Estelle Dembo, S. A. Doctorow, Murray T. Feiden, Paul Garber, Mark J. Goell, Milton J. Goell, M. M. Goldman, H. A. Harrison, Ben Hyde, A. Joley, Arthur Joseph, Dr. Mr. Martyn Kafka, Robert J. Lance, Frank Levey, Dr. Abraham Levine, Jacob E. Leicher, Mrs. Harry Levy, Louis Parnes, Samuel Pasner, Charles Perman, George B. Rabinor, Philip M. Rich, Charles Rubenstein, H. B. Schell, Wm. S. Shorenstein, Hyman Siegel, Louis Simon, Isaac D. Sorgen, Dr. Moses Spatt, Nathan T. Schwartz, Albert Witty, Abraham H. Zirn, Tobias Zwerdling.

**Physical Training Department—David B. Kaminsky, Chairman; Albert Witty, Vice-Chairman.**

Milton D. Balsam, Mrs. Charles H. Bellin, Alex Bernstein, Mrs. Lena Boskowitz, Hyman L. Brainson, Dr. Joseph Feldman, Bernard Fink, Dr. Reuben Finkelstein, Colman Gray, Barnett L. Greenstein, Joseph Heller, Dr. Samuel Koplik, Dr. Martyn M. Kafka, Abraham Katlowitz, Dr. Abraham Levine, Al Loonin, I. Lowenfeld, Dr. Irving L. Moskowitz, David Nemerov, Samuel Pasner, Aaron Pollack, George B. Rabinor, William Rosenberg, Louis Rothstein, Mr. and Mrs. Albert Witty, Dr. Samuel A. Wolfe, Dr. Harry T. Zankel, Sylvia Zellner.

**Publicity Committee—Louis J. Gribetz, Chairman; Wm. I. Siegel, Vice-Chairman.**

Samuel P. Abelow, Robert J. Bank,

Milton J. Goell, Harry A. Harrison, Max Herzfeld, David B. Kaminsky, Frank Levey, Isaac Siegmeister, Isaac D. Sorgen, Mrs. A. A. Weinstein.

**Religious Service Committee—Abraham Ginsburg, Chairman; Leib Lurie, Vice-Chairman.**

Louis Albert, Mrs. J. D. Booth, Jacob S. Doner, Charles Fine, Morris Groden, David Halpern, Joseph Horowitz, Joseph Levine, Isaac Levingson, Morris Miller, Mrs. K. I. Ostow, Hyman Rachmil, Samuel Stark, Morris D. Wender.

**Social Committee — Maurice Bernhardt, Chairman.**

Saul S. Abelow, Milton D. Balsam, Alex Bernstein, Estelle Dembo, Ben Essen, Harry Greene, Paul Garber, Jacob L. Holtzmann, Ben Hyde, Albert Joley, Arthur Joseph, Dr. Martyn M. Kafka, David B. Kaminsky, K. Karl Klein, Morton Klinghoffer, Robert J. Lance, Sidney S. Leonard, Frank Levey, Al Levin, Dr. Abraham Levine, Benjamin Machlin, Samuel Nicoll, Ben Osher, Louis J. Palatnick, Samuel Pasner, George B. Rabinor, Philip M. Rich, William Rosenberg, Herman B. Schell, Max Singer, I. Wiener, Albert Witty, Mrs. Albert Witty, Dr. Harry T. Zankel, Eylvia Zellner, Abraham H. Zirn, Harry Zucker.

### SABBATH SERVICES

Kindling of candles at 7:52 o'clock.  
Friday evening services at 6:15 and 7:30.

Sabbath services, Bamidbar, will commence at 8:45 A.M.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 5:00 o'clock.

Mincha services at 6:00 P. M.

### DAILY SERVICES

Morning services at 7 and 8 o'clock.  
Mincha services at 7:50 P.M.

### CONGRATULATIONS

Our hearty congratulations are extended to:

Mr. and Mrs. Isidor Ratner of 1599 Carroll St. on the occasion of the engagement of their daughter Kate to Mr. Arthur Scholder on May 14th.

Mr. and Mrs. I. Siegmeister of 1605 President St. on the birth of a daughter to their children Mr. and Mrs. Daniel A. Novak on May 6th.



# **RABBI GOLDSTEIN TO ADDRESS ZIONIST MEETING**

Under the auspices of the Eastern Parkway Zionist District a mass meeting will be held on Monday evening, May 22nd at 8:30 o'clock at the Center.

Dr. Israel Goldstein, distinguished Zionist leader and President of the Jewish National Fund will speak on "What the Jews Demand of Great Britain." You and your friends are cordially invited to attend. Mr. William I. Siegel is chairman of the district.

# **NOTICE OF LESSER UNVEILING**

The unveiling of the monument in memory of the late Sidney Lesser will be held on Sunday, May 28th, at 1 P. M. at the Mt. Golda Cemetery, South Huntington, L. I.

# **SUNDAY SCHOOL NOTES**

May 14th was dedicated to Mothers Day. The students wrote compositions on the Fifth Commandment: "Honor thy Father and thy Mother." The best compositions in each class were read in the assembly.

The program for the remainder of the term follows: May 28 — Final tests. June 4—Report Cards. June 11—Graduation.

Stories told in recent weeks in the assembly included "Jews in the Revolution," "Simeon Bar Yohai and Lag Bomer," "A Folk-tale from Bialik," "Elijah's Goblet" and others.

# **CLUB NEWS**

The various clubs are winding up their activities for the year during this month. The clubs were for children of Center members ranging from 12 to 21 years of age. They met between October and May. Some of the outstanding activities during the past year were the Junior League Information Please, the Inta-League Vacation Hop, the Hakoach debate on Palestine, the Center Club oratorical contest on "Great Jews," the Maccabees Chamisho Osor Bishvat Party and the Vivalets Jewish National Fund Carnival and Masquerade.

Closing events thus far scheduled are:

Hakoach Club—May 27—Farewell Party.

Center Club—June 3—Roof Dance. Maccabees-Vivalets—May 20—Farewell Party.

Club leaders during the past year were: Rabbi M. Lewittes (director),

Milton Balsam, David Fisch, Gerson Chertoff, Sidney Wiener, Ethel and Miriam Drexler.

# **GOLF NEWS**

Those members who are interested in learning how to "drive" a golf ball may now resort to consistent practice in the new golf "driving" cage which has been erected on the Center roof. Take advantage and practice up.

To further stimulate interest in this most popular sport, for the "already golf-player," we are now arranging a tournament. Entries for this tourney, which will be conducted on a nearby course and will close on Sunday, May 21st.

# **SUMMER SCHEDULE FOR THE GYMNASIUM AND BATHS**

Beginning with the month of June the following schedule will prevail:

## **MONDAY—**

Men ..... 3 p.m. to 11 p.m.  
Boys ..... 3 p.m. to 5 p.m.  
Women ..... 10 a.m. to 3 p.m.  
Girls .....

## **TUESDAY—**

Women ..... 10 a.m. to 10 p.m.  
Girls ..... 3 p.m. to 5 p.m.

## **WEDNESDAY—**

Men ..... 3 p.m. to 11 p.m.  
Boys ..... 3 p.m. to 5 p.m.  
Women ..... 10 a.m. to 3 p.m.  
Girls .....

# **Camp Lexington A Progressive Camp for Boys and Girls**

- 18th SUMMER
- KOSHER FOOD
- COMPETENT STAFF
- NEW BUNGALOWS
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## THE MEETING

*(Continued from page 6)*

My parents and I spent the next two days preparing the affidavits. Then it was necessary to send further papers to London and to find a way for my friend to get to London where he might stay until his time on the quota came. It seemed an almost impossible task, and with each letter we were afraid that it would be the last, but everything was finally accomplished.

When I went to the station yesterday to meet him, I was afraid that I would not know him. The press of the incoming crowd was stifling. I gazed over and around the bobbing heads, and then, when everyone else had passed down the narrow aisle, I saw him coming. I was sure he was the one. For ten years our friendship had been so close that there could be no mistaking him. He walked alone. He came toward me, and for an awkward moment I was afraid that he would pass before I found my voice. But he knew me. His dark eyes filled with tears as did mine, his voice shook, and his hand trembled in my clasp. And then his arms were around me and for a moment both of us felt that

we had come home after a long and perilous journey. We stood there, a tall gaunt dark-haired man and an overgrown middle-western art teacher, unashamedly crying so that anyone could see.

Now he sits in my home, a strange home in a strange land. My parents have welcomed him as a son, and my young brother and sister are curled on the floor at his knee, but his dark eyes brood, and his mouth is grim with thoughts that are not for our comprehension.

His face is drawn and tired; he has travelled many miles. I stretch out my hand to touch his pain-lined face; he starts, flinches, and throws up his arm to shield his face, as though my hand, extended in sympathy, had meant to strike. Instantly he is covered with confusion, but I am the one who must turn away, filled with shame. I am thrown into agony of shame, and I would like to cry because I feel that I can never be proud again.

His name is Leon; he is a Jew, and comes from Berlin.

My name is Mary, and I am a Gentile, born of German parents.

## THE JEWS OF YORK

*(Continued from page 9)*

the castle like wolves. It is, therefore, my advice that we elude their tortures; that we ourselves should be our own executioners and that we voluntarily surrender our lives to our Creator. We trace the invisible Jehovah in His acts; God seems to call for us, but let us not be worthy of that call. Suicide, on occasions like the present, is both rational and lawful; many examples are not wanting among our forefathers; as I advise men of Israel, they have acted on similar occasions." Having said this, the old man sat down and wept.

The assembly was divided in its opinion. Men of fortitude applauded its wisdom, but the pussillanimous murmured that it was a dreadful council.

Again the Rabbin rose, and spoke these few words in a firm and decisive tone, "My children; since we are

not unanimous in our opinions, let those who do not approve of my advice depart from this assembly!"

Some departed, but the greater number attached themselves to their venerable priest. They now employed themselves in consuming their valuables by fire; and every man, fearful to trusting to the timid and irresolute hand of the women, first destroyed his wife and children, and then himself. Jocenus and the Rabbin alone remained. Their life was protracted to the last, that they might see every thing performed, according to their orders. Jocenus, being the chief Jew, was distinguished by the last mark of human respect, in receiving his death from the consecrated hand of the aged Rabbin, who immediately after performed the melancholy duty on himself.

All this was transacted in the depth of the night. In the morning the walls

of the castle were seen wrapt in flames, and only a few miserable and pussillanimous beings, unworthy of the sword, were viewed on the battlements, pointing to their extinct brethren. When they opened the gates of the castle, these men verified the prediction of their late Rabbin; for the multitude bursting through the solitary courts, found themselves defrauded of their hopes, and in a moment avenged themselves on the feeble wretches, who knew not to die in honor.

Such is the narrative of the Jews of York, of whom the historian can only cursorily observe, that five hundred destroyed themselves; but it is the philosopher who inquires into the causes and the manner of these glorious suicides. These are histories which meet only the eye of few, yet are of indefinitely more advantage than those which are read by every one. We instruct ourselves in meditating on these scenes of heroic exertion; and if by such histories we make but slow progress in chronology, our heart is however expanded with sentiment.

I admire not the stoicism of Cato more than the fortitude of the Rabbin, or rather we should applaud that of the Rabbin much more; for Cato was familiar with the animating visions of Plato, and was the associate of Cicero and the Caesar. The Rabbin had probably read only the Pentateuch, and mingled with companions of mean occupations, and meaner minds. Cato was accustomed to the grandeur of the mistress of the universe, and the Rabbin to the littleness or the provincial town. Men, like pictures, may be placed in an obscure and unfavorable light; but the finest picture, in the unilluminating corner, still retains the design and coloring of the master. My Rabbin is a companion for Cato. His history is a tale,

"which Cato's self had not disdain'd to hear."

— POPE.

## PROTEST

After learning of a secret order which excluded all non-Aryans from membership in the Bavarian Academy of Arts and Sciences in Munich, Dr. Franklin Edgerton, professor of Sanskrit and comparative philology at Yale University, resigned as corresponding member of the Academy. Dr. Edgerton stamped the action of the Nazi authorities as "a flagrant violation of academic freedom and an insult to scholarship and humanity."



## THE JEW IN BROWNING'S POETRY

(Continued from page 8)

By the torture, prolonged from age to age,  
By the infamy, Israel's heritage,  
By the Ghetto's plague, by the garb's disgrace,  
By the badge of shame, by the felon's place,  
By the branding-tool, the bloody whip,  
And the summons to Christian fellowship,

\* \* \* \* \*  
We boast our proof, that at least the Jew  
Would wrest Christ's name from the Devil's crew.

The Jewish attitude on the question of conversion was well understood by Browning. Writing to a non-Jewish correspondent, Moses Mendelssohn expressed the strong feeling of the Jew on this matter. "The duty to proselytize springs clearly from the idea that outside a certain belief there is no salvation. I as a Jew am not bound to accept that dogma, because, according to the teaching of the rabbis, *the righteous shall have part in the rewards of the future world* . . . As a Jew, I am not allowed to attack any religion which is sound in its moral teachings."

A letter to Dr. F. M. Furnivall makes it clear that Browning did not intend Rabbi Ezra to see in Christ the Jewish Messiah. He writes: "Ben Ezra is not supposed to acknowledge Christ as the Messiah because he resorts to the obvious argument even on your own showing, and accepting for the moment the authority of your accepted Law giver, you are condemned by his precepts—let alone ours."

In "Filippo Baldinucci on the Privilege of Burial," Browning has condemned the persecutor out of his own mouth. Filippo Baldinucci, a distinguished seventeenth-century Italian writer on art, was one of Browning's chief sources. The incident related in the poem, except for the clever twist at the end, is in Baldinucci's chief work, "Delle Notizie de Professori del Disegno." It is well known that Browning despised Baldinucci for his narrow, prejudiced views on Jewish matters. As in "Holy-Cross Day" one notes the grotesque, a curious mingling of the pathetic with the comic, in "Filippo Baldinucci," a bit of tragedy and a bit of something almost fantastic in this wholly human interpretation of the Jew. The relation of the story by a Christian is a clever touch of artistry, and one calculated to heighten the reader's sympathy for

the Jew or any other character described by such a hateful individual. To his little nephew Baldinucci mourns the passing of the good old days, regretting that he can no longer pelt Jews without fear of punishment. With great gusto uncle Filippo represents the Jewish burial-ground adjoining the "good farmer's Christian field," where the Jews tried to hide their ceremonies from the wayfarers on the public road. In his field the farmer has built a shrine for which Buti has painted a picture of the Virgin in the very place calculated to prove most offensive to the Jews as performed their last rites for the dead. The Rabbis, indignant that they are not even permitted to bury their dead in peace, plead with the farmer to remove the picture.

Friends, grant a grace! How Hebrews toil  
Through life in Florence—why relate  
To those who lay the burden, spoil  
Our paths of peace? We bear our fate.  
But when with life the long toil ends,  
Why must you,—the expression craves  
Pardon, but truth compels me, friends!—  
Why must you plague us in our graves?

Thoughtlessly plague, I would believe!  
For how can you—the lords of ease  
By nurture, birthright—e'en conceive  
Our luxury to lie with trees  
And turf,—the cricket and the bird  
Left for our last companionship:  
No harsh deed, no unkindly word,  
No frowning brow nor scornful lip!  
Death's luxury we now rehearse  
While, living, through your streets we  
fare

And take your hatred, nothing worse  
Have we, once dead and safe to bear!  
Our works, our daily tasks; and thus  
Gather your grain—earth's harvest—still  
The wheat for you, the straw for us.

One is tempted to go on quoting from this masterly plea of the Rabbi—so courteous, so logical, so true. Removal of the picture, not destruction is all he asks; a mere turning of it from the public path.

To witness many a chance befall  
Or lust, theft, blood-shed—sins enough,  
Wherein our Hebrew part is small.

We are fain to believe that the Rabbi's eye "shoots fire as that of Ben Karshook, as he turns upon the farmer and cries, "Convert yourselves."

Something of the cause for the Jewish feelings toward the cross is suggested in the farmer's biting remarks:

. . . in a Ghetto! Haste ye hence!  
So long as I have house and land,  
To spite your irreligious chaps  
Here shall the Crucifixion stand—  
Unless you down with the cash, perhaps!

The day after the burial the son of the Rabbi goes to Buti's shop to buy the picture of Mary. Taken quite off guard the painter asks "no more than just the proper price." The effect on Buti is exquisitely funny.

Round—like a serpent that we took  
For worm and trod on—turns his bulk  
About the Jew. First dreadful look  
Sends Buti in a trice to skulk  
Out of sight somewhere, safe—alack!

Questioned as to his motive in purchasing the painting, the "young he-Jew with a beard that baffles description" replies:

Whenever I'm allowed pollute  
(I—and my little bag of coin)  
Some Christian palace of repute,  
Don't I see stuck up everywhere  
Abundant proof that cultured taste  
Has beauty for its only care,  
And upon Truth no thought to waste?

At the end of his tale Baldinucci reflects that in this matter of toleration things seem to grow worse rather than better, and in agony he cries out,

O Lord, how long? How long, O Lord?

"Rabbi Ben Ezra" is the greatest of all the poems dealing with Jewish themes in that it transcends the narrowness of outlook common to many Jews and Christians. No more gracious tribute could be paid to the Jew than this poem in which the poet has expressed through the medium of a noble Jewish personality all that is most significant in his view of life. The portrayal of old age is one of the most beautiful in all literature. The historical figure who has suggested Browning's poem was Abraham Ibn Ezra, one of the noblest figures in Jewish history. Living in the time of the Golden Age of Spanish Judaism, he was far-famed for the depth of his scholarship, and is today chiefly known for his grammatical and exegetical works. He was something of a poet too, for a few of his songs found their way into the liturgy of the synagogue. "Wisdom begetteth humility" is a saying attributed to him.

Three concepts stand out in the poem on Ben Ezra, aside from the marvelous picture of old age as the time for the fruition of all youthful dreams, the idea of life as development, the purpose of doubt in the growth of the soul, and the need of some roughness as soul and flesh offer mutual aid.

Among the many aspects of the Jewish problem, social, financial, political, national, religious, and humanitarian,

(Continued on page 22)

## WHY JEWS ARE LIBERALS

(Continued from page 5)

very beginnings of organized Jewish life. In ancient Israel, over a period of 1700 years, the societal development of the Jew not only marked him off from all the other peoples of antiquity, but in fact compelled him towards a difference which was to color all of the subsequent centuries of his history. True enough, the Israelite shared with his contemporaries many of the passions, prejudices and vices of an early civilization, nor was he completely exempted from the constant intrigues and wars fostered by private greed and public ambition. Yet, it is a notable fact that among all of the peoples living in the Near East and even among the mighty Romans and the polished Greeks, no body of literature and no ethical concept developed which is at all comparable to the Books of the Prophets. Nor does this fact stand alone in the panorama of early Jewish development. It is a fair assumption that the diversity of the Bible illustrates an equal diversity of contemporary Jewish thinking. We must give attention to the fact that in the Bible there are found such dissimilar writings as the theological code and formalisms of the early books, the social vision of some of the prophets and the ethical concepts of others, the feeling for the joy of life that is found in the Psalms, the pessimism of Job.

A society which so early in recorded history had so many facets of expression must, of course, have had an equal number of avenues of experience and an equally varied accumulation of interests. And yet it is no accident that out of all of this, and despite the pressure of contemporary civilization and the drawback of contemporary example, that which is most typical of ancient Judaea, that which most completely summarizes the whole basis of Jewish life and Jewish lore, as well as Jewish law, can be found in the prophetic protests of Isaiah against warfare, and in Micah's gentle exhortation toward democratic living. Four thousand years ago war and strife were the accepted norm of social and international life and yet Isaiah could prophesy a time when the plow-share would take the place of the sword. Servile obedience to kings and fearful veneration of idols was the lot of ordinary men in Micah's time

throughout the near East and all of known Europe; and yet Micah could sum up the whole aspiration of liberal life and democratic government in his exhortation, "It hath been told thee, O man, what is good, and what the Lord doth require of thee: Only to do justly, and to love mercy, and to walk humbly with thy God."

The thesis, therefore, seems amply sustained that the environmental factors in modern Jewish life so subtly and succinctly phrased by Leibknecht have an ample basis in the original hereditary factors in the birth of the Jewish people.

From the days of ancient Judea until today there stretch approximately twenty centuries during which the Jews have inhabited all the countries of the world, have experienced the civilizations of all ages and have learned the varied lessons of the centuries. Just as breadth of mind comes to the individual through travel and experience, so has this cosmopolitanism affected the Jewish mind. Life proceeds through a series of comparisons of the lesser with the greater, the worse with the better. Progress is that process by which the values of experience and experiment are contrasted and a choice made. It is a fallacy to assert the inevitability of history, because such a doctrine presupposes a mechanical succession of cause and effect. What actually happens is that men make their own history on the basis of choice among the facts of their experiences. Obviously therefore the Jew who has seen at close range all of the systems of government and who has felt personally the results of their operation has had a unique opportunity to make a conscious choice among them all and to pick the one which offers the best opportunity for the greatest good.

Small-minded people and anti-Semites fling the charge of cosmopolitanism at the Jew as though it were a shameful thing. It is time to know that although maps are marked off in different colors, people do not differ accordingly. Despite the blue pigment for France, the green for Ireland, the red for Russia and whatever pleasing shade the cartographers and mercators might choose for our country, human nature among them all is pretty much the same, and human longings basic-

ally alike. It is because the Jew in his wanderings has been enabled to see this similarity that he instinctively rejects the ordinary and unimportant differences among men. That in itself is the basis of liberalism. It was true of the old Roman who said, "Nothing which interests thee, O World, is foreign to me." It is true of the modern democrat and liberal. And it is to the eternal credit of the Jewish people that in all the years between that old Roman and the liberal of today, the Jew has been at once a symbol of, and an agent in, mankind's struggle for equality and justice.

### THE JEW IN BROWNING'S POETRY

(Continued from page 21)

Browning concerned himself chiefly with the latter two. Combining in his own person the loftiest idealism with an intensely energetic nature, he was singularly fitted to interpret a people whose spirit was so much in harmony with his own.

Above all differences of dogma and creed Browning saw the common humanity of the Jew and the Christian. To each has been given a character to develop in a world provided with stuff to try men's souls, and to all who aspire will come the "perfect round" hereafter.

"All we have willed or hoped or dreamed of good shall exist."

### A REQUEST FROM DR. LEVINTHAL

THERE has recently appeared a fine English translation of the Midrash, a work which will help to bring to many Jews and non-Jews an insight into and an appreciation of that remarkable treasury of the folk-lore of the Jews.

The work, published by the Soncino Press in London, is in ten volumes, beautifully printed and excellently edited. It costs \$65.

I am very anxious that a set of this Midrash be placed in our Center Library. It would make an excellent memorial gift to be presented by some one in memory of a dearly beloved one. I trust that those who are anxious to find a suitable means to memorialize a beloved one, will consider this suggestion and request.

—ISRAEL H. LEVINTHAL



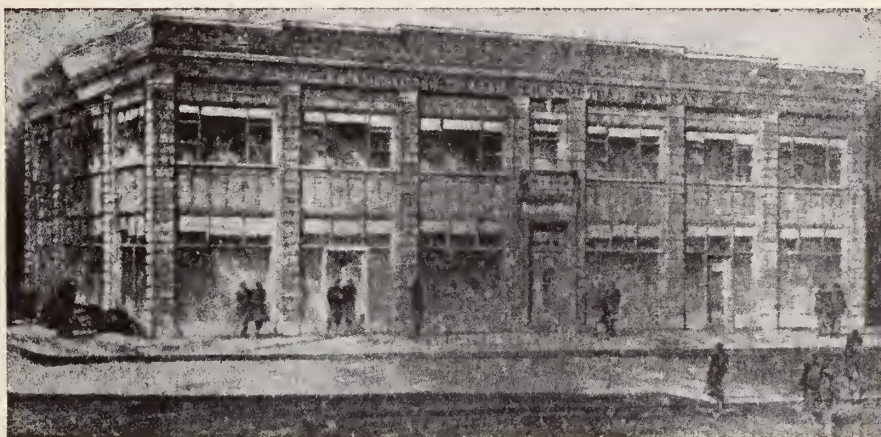
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